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and its rhetorical elements, and closes the volume with a suggestive treatment of the delivery and the hearing of sermons.

The book has so high a degree of excellence that it seems almost ungracious to offer adverse criticism. But we find some deficiencies. At all events, it occurs to us that either in the discussion of the theme or of the parts of the sermon the proposition should have received special and thorough treatment, and since the use of arguments in sermons is discussed, we cannot but wish that this important topic had been more perfectly unfolded. Moreover, just why the author should treat the subject of imagination only in connection with the discussion of illustration is not clear to us, since imagination is such a very important factor in relation to every part and every element of the sermon. In his treatment of the delivery of a sermon he has failed to set forth the real philosophy of speaking with ease, clearness, and force without committing the discourse to memory and without the use of the manuscript. This was admirably done, many years ago, by Bautain, in his subtle, yet lucid, treatise on *Extempore Speaking*, and needs to be understood by those who wish to acquire the incomparable art of speaking with perspicuity, energy, and elegance from neither memory nor manuscript.

In several chapters of this volume the element of illustration strikes us as excessive. For example, in the discussion of the text, each principle enunciated is followed by numerous anecdotes, some of which detail the acts of ignorant or eccentric preachers, and a part of which have been so often told that, to say the least, they are far from being fresh.

But what we have pointed out in these friendly criticisms are but slight blemishes. The book as a whole is both a thorough and popular exposition of a great theme, and while homiletical treatises are legion, this will take rank among the best.

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RENASCENT CHRISTIANITY: A Forecast of the Twentieth Century in the Light of Higher Criticism of the Bible, Study of Comparative Religion, and of the Universal Prayer for Religious Unity. By a Clergyman, author of the *Ancient Scriptures of the World*, etc. New York and London: G. P. Putnam's Sons, 1898. Pp. xxxiii + 392. \$2.50.

THERE is much in this volume which every intelligent Christian ought to appreciate and commend. The author does not aim to please

or conciliate any person or class of persons. The time-serving and money-loving tendencies of the times meet with deserved rebuke. The reversions and degeneration traceable in historical Christianity are pointed out, and the necessity of turning aside from many of the "traditions of the elders" and of inquiring after the essentials of original Christianity is emphasized.

The book as a whole may be welcomed by not a few serious souls who would fain see a revival of primitive Christianity, divested of those unnecessary and unfortunate accretions which obscure its divine original. But it is not adapted to convert to its peculiar positions any large number of readers. Its style and method must condemn it with scholarly seekers after truth. A large proportion of its contents consists of excerpts from many different authors, whose names are withheld from the reader in order "that the thought may not be hidden behind the thinker, and that Truth may be all in all." The result is a compilation of paragraphs strung loosely together, without any logical connection. What comes first might as well have been put last. The idea that Jesus is authority and example for anonymous putting forth of thoughts, or for "hiding self behind the truth," is as groundless as the statement that he instructed his disciples "to forbear adding their own names as biographers or as authors" (p. 53). Whatever may have been the reason or excuse for anonymity in ancient writings, it has no justification in these times, and is disrespectful to the rights of modern criticism. There is not an anonymous book or fragment of the Bible that could possibly lose any of its value for us by reason of our knowing the authorship. Critics of every school would consider it incalculable gain to know the whole truth about any treasure of literature. They will be slow to regard the want of such knowledge a thankworthy dispensation of divine providence.

The reference to Balaam's ass (p. 384) is particularly unfortunate. With most right-minded people it makes all the difference in the world whether a given thought were first brayed by an ass, or sounded by a ram's horn, or spoken by a well-known holy man of God. Especially is this the case when citations are put forward as so many "witnesses to the new interpretations of Christianity" (p. xv). We have a right to know the name and reputation of witnesses, and our conviction of their real worth is not likely to be deepened by a withholding of their names.

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